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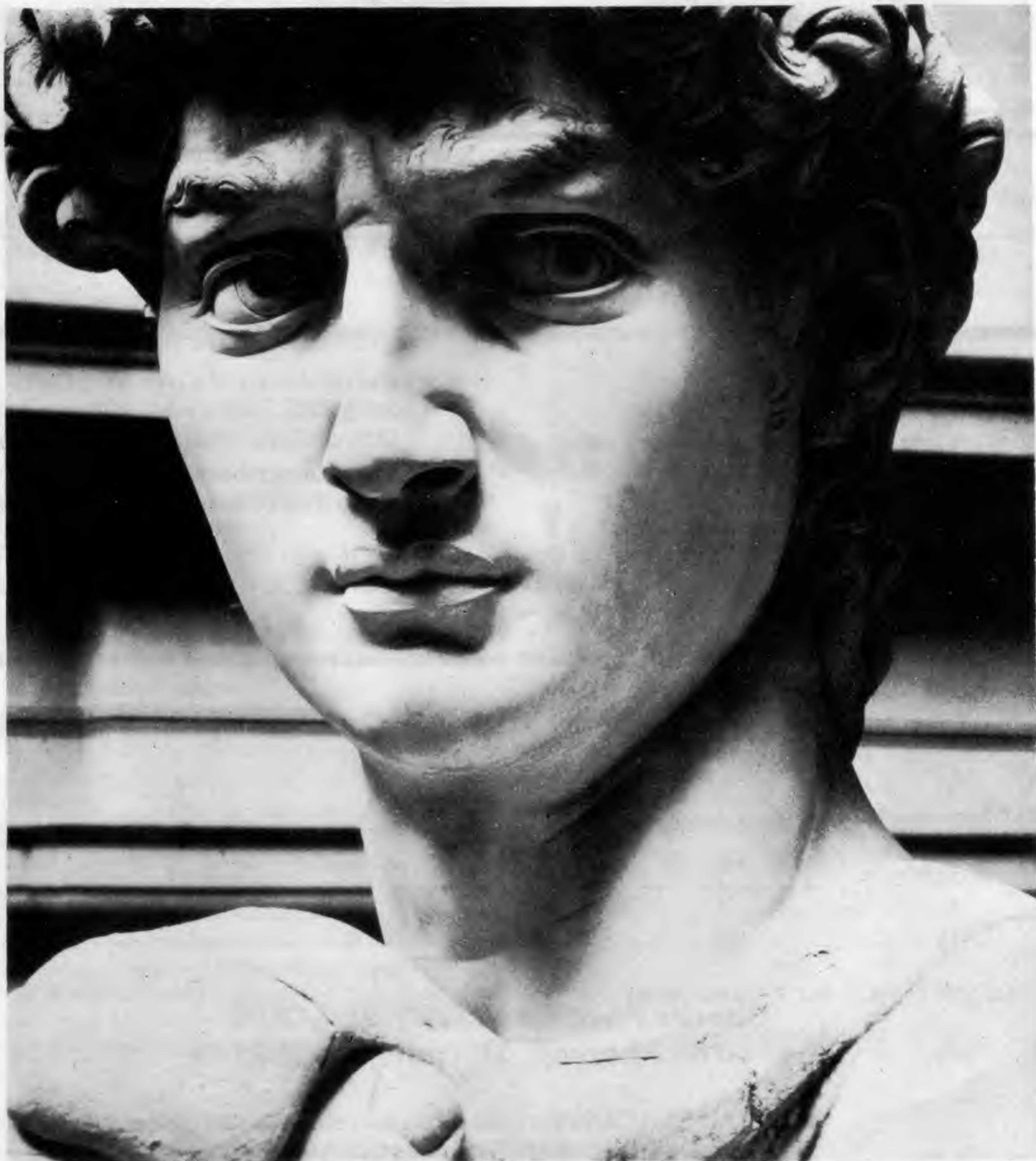
# GAY ST BOYS

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VOLUME III - NUMBER 10, NOVEMBER 1977 — FORMERLY PRIME TIME — 50¢

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## THE BIBLE AND HOMOSEXUALITY



## GREEK ATTITUDES TOWARD HOMOSEXUALITY



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# GAY ST. LOUIS

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*News Editor*  
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*Art & Graphic Design*  
**Bob Hansman and Rod Gardine**

*Advertising Director*  
**Dusty Michaels**

*Calendar Editor*  
**Jon Snyder**

*Contributors:*  
**Ruth Hubbard**  
**Byron Davidson**  
**and others**

---

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**NOV. 1977**

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# EDITORIAL COMMENT

A new magazine for the St. Louis gay community? Yes and no. If you have been a subscriber or a regular reader of Prime Time, perhaps you noticed that it did not appear last month and wondered what had happened to it. The answer is that Prime Time was undergoing a metamorphosis into the publication you see before you, Gay St. Louis. The name change had been under consideration for several months. So had the switch to a new, larger format, professional printing, and a radical overhaul of our graphic design. It seemed logical to make all the changes at once. We hope that you will be pleased with the results and will forgive us our absence last month while the transformation was taking place.

Along with our new look and name, we have a new editor in charge of news, Rick Garcia, and some new contributors, including Dusty Michaels, who will be reviewing films and theatre. In many ways, however, Gay St. Louis is not a new magazine, but a continuation (or reincarnation) of Prime Time. The writers and features you have enjoyed in recent months are all here. We have not aimed at change merely for the sake of change, but for the sake of growth and improvement. Over the past six months, our circulation has more than doubled, and we expect it to double again before this time next year. We hope to double the number of pages in each issue over the same period, while continuing to improve the quality of each page..But all this will be possible only with your help. Our staff has grown dramatically, but it is still too small to do all that we would like to do. So we invite you to join us and contribute your talent--as writer, reviewer, poet, artist, photographer,

typist, proofreader, copy editor--whatever. Gay St. Louis is your magazine, and with your help we can make it one that gay people in St. Louis can take pride in.

But gay pride should have deeper roots than present or hoped-for achievements. Gay people, like all people, need some sense of themselves as a part of a chain of human beings stretching far into the past and sharing similar values. We need, in short, a sense of our own history and heritage.

In an effort to promote awareness of our history, we introduced, a few issues back, the monthly column, 'Gay Roots.' This month, we are devoting both our feature articles and 'Gay Roots' to an examination of two of the most important parts of our heritage: the Bible and the ancient Greeks. Virtually every distinctive feature of western civilization, including our basic values and attitudes, can be traced back to one of these two original sources. Perhaps most gay people know that the Bible contains passages that seem to condemn homosexuality, and that many of the Greeks of the classical period, on the contrary, seem to have considered homosexuality perfectly natural and healthy. But what, exactly, does the Bible have to say on the subject? And just what were the attitudes of the ancient Greeks?

We do not pretend to have a final or complete answer to either question. But we hope, in this issue, to contribute something toward the goal of reducing the ignorance and confusion on these matters. For today, as in the past, it is ignorance that is the chief cause of fear, hatred, and repression.

Paul I., editor

TAKE A LOOK THROUGH

## THE WOMEN'S EYE

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The question of immorality, although ostensibly based on community values, is more often a religious problem than a secular one, and therefore should have little part in the legislation of the United States. When this country has explicitly attempted to legislate moral behavior, with the prohibition of alcoholic beverages in the 1920's and the current laws against the possession of marijuana, it has failed notably. It has somewhat more success in its implicit moral legislation, as with civil rights legislation. But this success has come only when the laws were attempting to guarantee civil and human rights, and even then, only when laws applied to legal equality rather than social attitudes.

Laws governing sexual behavior are an anomaly in the legal system. For although the Bill of Rights guarantees a strict separation between Church and State, sexual legislation is totally based on religious ideas of the Puritans, one of the earliest settler groups in this country. The Puritans were of a religious fundamentalist nature; for them, the missionary position (man on top, woman on bottom) was the only sexual position allowed by God, and then, only between a legally married husband and wife. All other positions were "unnatural" or sinful in the eyes of the Church. Most states based their sexual legislation on this belief, and it applied to all people of whatever religious conviction. The Bible, or rather selected parts of it pertaining to those activities which people feared in themselves or others, became the basis for civil law in this country which prided itself on the separation of the religious and the secular.

The United States traces its political system back through Montesquieu and Locke to Classical Greek democracy, government by the people. In actual fact, a relatively small group of men did the governing, democratically among themselves, in several of the Greek city-states, but the concept did originate there. Yet, despite all the talk, some of it myth, about how wonderful the Greeks were, and how we are modeled after them, the sexual behavior of the Greeks was totally forgotten when laws in this country were made. Homosexual and homoerotic behavior among Greek males and females was commonplace, especially in the army. Although not always totally accepted

by society, it was certainly seen as a viable alternative or complementary life style, and there was no legislation prohibiting it. Indeed, many of the most famous Greeks, such as Socrates and Plato, whom we are often told to admire, were involved in homosexual relationships. The Greeks believed in the holiness of beauty (unlike the Hebrews, who, in their Bible, talked of the beauty of holiness) and thought highly of the human body in its natural form; this way of thinking was tied closely to homoeroticism. This important aspect of Greek society is wholly ignored in education today. This country took what it wanted from Greek civilization and totally ignored those related philosophies which went counter to the Puritan interpretation of the Bible.

An example of this American method of combining Church and State is the Supreme Court decision of October 3, 1977, upholding the Washington State Supreme Court decision that homosexuality in itself is immoral, regardless of whether it is practiced. This decision is religious and Christian in nature, for it condemns not the deed, for there was none, but the thought, the very state of being of gay people. The logical follow-up to this decision is that Black people may be condemned for being Black, or that a person thinking of committing a crime may be arrested simply for that thought, even if no actual crime is committed. President Carter himself, when he lusted in his heart, was committing immoral behavior according to the Court's decision. The danger inherent in this Supreme Court decision is obvious and goes much further than its decision in March, 1976, upholding laws against homosexual behavior.

The role of the Bible and religious thought in this decision is also obvious. It is long past time that this country obey its own Bill of Rights and actually practice the separation of Church and State.

*Marvin K.*

**GAY HOT LINE**



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# THE BIBLE AND HOMOSEXUALITY

We do not ordinarily reprint lengthy articles from other publications. But the following article, which originally appeared in the Sept. 21, 1977, issue of *THE ADVOCATE*, seems to us important enough to justify an exception. The anti-gay forces in the United States are made up, for the most part, of people who base their condemnation of homosexuality on their interpretation of the Bible. This, they claim, is a Christian country, and since the Bible condemns homosexuality, the laws of the country should discriminate against homosexuals. But is this a Christian country? And does the Bible condemn homosexuality?

The answer to the first question, as the article following indicates, is that the United States Constitution lends absolutely no support to the claim that this is a Christian country. Christianity has no official legal status whatsoever in the United States. It would seem to follow that there is no reason why the laws of the United States should enforce Christian or Biblical standards of morality, particularly when these standards call for discrimination against one group of people.

The answer to the second question, whether the Bible condemns homosexuality, is more difficult to determine. But the Biblical passages usually cited against gay people do not, in fact, contain any clear justification for the position taken by the anti-gay crusaders. That much, at least, the following article shows.

by Rolf Tor Jarlsson

In the case of *Doe vs. Commonwealth*, which the Supreme Court refused to review last year, lower court judges in Virginia ruled for the constitutionality of a state law against sodomy and supported their opinion by reference to the Bible. Since legal and social condemnation of homosexuality in the United States is rooted in the prohibitions against sodomy in the Old Testament, knowledge of the origin and the interpretation of these scriptural passages is a matter of importance to gay people. Verses frequently quoted are found in the First and Second Books of Kings, where the biblical narrative records measures taken to purge Jewish society of sodomites. "And Judah did evil in the sight of the Lord...for they built them high places and images...and there were also sodomites in the land: and they did according to all the abominations of the nations..." (1 Kings 14, 22-24).

"And Asa did that which was right in the eyes of the Lord, as did David his father. And he took away the sodomites out of the land, and removed all the idols." (1 Kings 15, 11-12).

The Hebrew word translated as "sodomite" in the King James version is "Qadesh" (pl. qadeshim), and it has no connection with the legend of Sodom and Gomorrah. Qadesh is a noun derived from a verbal root that means "to dedicate, to hallow, to consecrate, to sanctify oneself." The noun form was used to designate males who devoted their lives to serving God. This meaning is made clear in the Greek text of the Old Testament, where the word "qadesh" is translated "hierdoulos" (pl. hierdouloi), "sacred servant." The sodomites weren't social outcasts, they were men of God, as respectable in their age and society as contemporary American priests, ministers, and rabbis.

An article in the *The Encyclopedia of Religion and Ethics* explains that the hierdouloi were an accepted religious institution in Judaism. "...Some modern scholars believe that the religion of Jahweh had its roots in the soil of primitive Semitic ritual, and that the hierdouloi were one of the features of Jahweh's religion, like the other Semitic religions, inherited from the parent stock...(it was) an institution consecrated by religious sanction and hoary with age..." (Hierdouloi, Vol.IX,p.675).

The qadeshim were communities of men and boys who lived at the temple and at local shrines where they were available for rites of sexual intercourse. Intercourse with a hierdoulos was a rite of worship, a ritual offering believed to be pleasing in the sight of God. For primitive peoples sexual intercourse is not only natural, it is sacred, an occasion of grace, an encounter of the human and the divine. To an ancient Semite, life was holy, in intercourse with a hierdoulos he made an oblation of self, soul and body, returned as a thank-offering a portion of the life his Creator had given to him. These rites of sacred homosexual intercourse were an accepted practice in Judaism as in all other Near Eastern religious traditions; the brotherhoods were an archaic institution that had long enjoyed the blessing and protection of Judaic priestly hierarchy.

The communities of qadeshim disappeared during the prophetic movement that swept Judaism in the seventh century B.C. and



reached its culmination in the reign of King Josiah (d.608 B.C.). The prophetic movement was like a combination of a Protestant Reformation with a Chinese Cultural Revolution. The leaders of the movement aroused hysterical religious fervor in the people and directed this zeal to bring about radical changes in religion and society. The program of the movement is preserved in a section of the Old Testament labeled by scholars as the D text. The Danish biblical expert, Johannes Pedersen, summarizes the motive and purpose of the movement: "Behind the utterances of D we see a very self-contained society, fighting convulsively to preserve its individuality from the foreign innovations threatening it. Notably it endeavors to keep free from the gods of foreign peoples and what belongs to them. A strong clannish spirit is necessary within the community. Ammonites and Moabites must never be admitted...Amalekites are to be entirely exterminated like all Canaanite peoples" (Vol.IV,pp. 583-585).

The prophets intended to secure the independence of their nation, preserve the ethnic purity of their people and isolate their religion from contamination by foreign influence. Since communities of *hierdouloi* were found in the neighboring non-Hebraic religions, the prophets destroyed the *qadesh* brotherhoods as part of their reform to make Judaism a national religion as exclusive and as distinctive as possible. The proposal for genocide, the plan to eliminate all of the Canaanites is an indication of the prophets' fanatical determination to achieve their goal and of the extreme measures they were prepared to use.

Those who wish to apply the prophetic prohibitions against *qadeshim* to American homosexuals need to explain this application in respect to two matters.

In the U.S. Constitution, the word God is never used, there is no mention of a Supreme Being, nor is there any reference to the Bible. Are the rights of homosexual citizens to be denied by the enforcement of a code that has no Constitutional status and is as racist as the Nuremberg Laws of Nazi Germany?

An analogy illustrates the absurdity of applying the Deuteronomic Code to life in the United States. If someone in a town or city of the United States insisted that the chief of police and the district attorney enforce an edict of a Chinese emperor of the Chou dynasty, such a person would be regarded as a mental case. Is it

any more sane to use police power and the courts in a 20th century, pluralistic, American democracy to enforce laws that were devised to deal with local conditions in a small, seventh century B.C., Palestinian absolute monarchy?

The second matter has to do with other provisions of the prophetic code that cannot be ignored. "If a man be found lying with a woman married to a husband, then shall both of them die, both the man...and the woman.." (Deuteronomy 22:22). If a man marries a woman and discovers she isn't a virgin ".... then shall they bring out the damsel to the door of her father's house, and the men of the city shall stone her with stones that she dies...so shalt thou put away evil from among you." (Deuteronomy 22:21).

A universal code given by God cannot be amended by humans in order to be applied selectively to different categories of persons. It can't be argued, for example that all of the Ten Commandments apply to women, but the Commandment against doing murder does not apply to men. If we must obey strictly the letter of the divinely revealed law and apply the prohibitions against *Hierdouloi* to homosexuals, then with equal obedience we must begin to execute adulterers and brides who are not virgins.

It is absurd to apply to citizens of the United States these Old Testament prohibitions against an institution that does not exist in contemporary American society. The effort to do so is made in order to use the highest moral authority, the revealed word of God, as justification for arousing homophobia and inciting fanatical harassment and persecution of gay people.

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#### SILENCE

Now that you are gone,  
I hear the silence  
in my apartment.  
Gone is the music  
that used to fill my home.  
The only sound remaining  
is the lonely creaking  
of my rickety chair  
as I sit at my desk  
writing.  
In the silence around me,  
I hear your absence.

Paul I.



# GREEK ATTITUDES: PLATO'S SYMPOSIUM

My first encounter with Plato's Symposium occurred in 1961, when I was 20. I was a college student at the time, and was still in the process of gradually discovering my own identity. The question of my own sexual identity was, most of the time, kept on the back burner. I was intensely religious, idealistic, absorbed in my studies, and concerned with things other than sex. Besides, it was easy to be naive then. Homosexuality was almost never mentioned by 'decent' people, and the word 'gay', as far as I knew, meant only lighthearted. Of course, I was vaguely aware that I was different in some ways from many of my friends. I did not share their intense interest in the opposite sex; I was more inclined toward intense friendships with certain members of my own sex. But it would not have occurred to me to classify myself as 'gay,' even if I had known what that meant.

I had a friend, however, who was much older than I--a professor of languages. He saw in me what I, as yet, could not. But he was too sensitive and considerate to hit me with something I was not quite ready to deal with--the fact that I was gay. Instead, he gave me a copy of Plato's Symposium. It was an ideal way to nudge me gently in the direction of self-knowledge. For all the characters in the Symposium accept homosexuality calmly, and some of them even argue that homosexual love is the highest, most moral and most spiritual form of love between human beings. What could be more liberating for someone who had grown up in a culture that condemned gay people as immoral and repressed all consideration of homosexuality? Here it was, in a book written 2400 years ago: complete liberation from guilt, shame, and fear; the cream of Athenian society in the golden age--a famous philosopher, a renowned playwright, a doctor, a powerful politician--all talking about love between two people of the same sex as if all enlightened people know that such love is the most natural and honorable thing in the world.

Yes, there were totally liberated gay people in ancient Greece. They did not think of themselves as liberated, however, and there was no gay liberation movement, because there was nothing to be liberated from. Ancient Greece, in its morality and religion, had never emphasized sexual repression, as Christian morality has. The Greek cities were full of statues of totally nude men, and there is no record of anyone finding this shocking or immoral, until Christianity came along, much later. Pericles, the leading statesman of Athens when the city was at the peak of its power, boasted in one of his speeches that Athenians "do not frown at their neighbor if he does what he likes."

It is this open and unrepressive society that is so vividly portrayed in Plato's Symposium. Even if the dialogue had nothing else to offer, that alone would make it required reading for any gay person seeking liberation and self-acceptance. In fact, the Symposium has much more to offer, including one of the most profound discussions of the nature of love that can be found anywhere. That aspect of Plato's contribution will be explored in a future issue of Gay St. Louis, on gay people and love. What we are concerned with now is the evidence Plato's Symposium provides of ancient Greek attitudes toward homosexuality.

I have said that the characters in the dialogue appear completely at ease with a discussion of homosexual love, and very receptive to the idea that it is the noblest form of love. This idea is introduced by a man named Pausanias. Pausanias argues that there are various forms of love, some of them noble and praiseworthy, others common and vulgar. The more common love, he argues, lacks discrimination, is purely physical, and is often directed towards the opposite sex. The nobler kind of love is discriminating, is of the mind and



soul as well as the body, and is directed towards certain members of one's own sex. In such relationships, Pausanias says, "the good are a law to themselves" and ought not to be subject to any laws on the matter.

In fact, as Pausanias goes on to explain, Greek customs and laws on homosexual relationships varied. In some cities, the laws were ambiguous and public opinion divided. This seems to have been the case in Athens. In other cities, the laws actually favored homosexual relationships, and public opinion endorsed them. In still other places, especially outside Greece and wherever tyrants ruled, such relationships were considered dishonorable. Tyrants, Pausanias argues in the Symposium, are generally opposed to homosexual relationships because such relationships give the lovers involved strength and courage, so that they may become a threat to the tyrant. What Plato seems to be suggesting here is that repression of homosexuality may be based upon purely political motives that have nothing whatsoever to do with morality.

The Symposium is full of such insights and suggestions. It presents, in the speeches of the various individuals who play a part in it, a wide variety of viewpoints. On the one hand, there is the comic playwright Aristophanes, with his famous explanation of true love as the desire for total union with one's "other half." On the more serious side, there is the detailed analysis of the nature and purpose of love by the great philosopher Socrates, who had been Plato's teacher. Those who have studied Plato's writings most carefully are generally agreed that no one character in the Symposium speaks for the author. Plato's purpose is not to give the reader the "truth," nor to express his own views, but to stimulate thought. Readers looking for laws to follow, or a god to obey, will be disappointed by the Symposium. Those who believe, as Pausanias does, that "the good are a law to themselves" will be encouraged by it. And those who are in the habit of thinking for themselves, as Plato and his Greek contemporaries were, will find that the Symposium gives them something to think about. Gay people I believe, will find in it a model of self-acceptance and liberation, as I did when I first read it, and still do today.

Paul I.



**Bethany Christian Church**  
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*Gay people are invited to take part in informal and participatory worship services on Saturdays at 5 p.m.*  
**Richard J. McAfee, Pastor 652-2771**

*Riding on the bus  
 Trying to get to my destination  
 On time...*


*Looking all around  
 Noticing all the many types of people  
 Some old...  
 Thinking and watching  
 Myself growing to look like these people  
 All alone...*

*Praying, 'some day'  
 The world will be better for those  
 Like me...  
 Knowing down inside  
 The future for many,  
 If the world doesn't change,  
 Remains the same.*


*Having a lover  
 Beside you as the two of you  
 Grow old...No...  
 A lover either dies or packs and leaves you  
 All alone.*

*h.j.*

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## Sunday Night Get-Together



Snack Bar  
 Games & Recreation  
 (Pool and Pin Ball)  
 Music & Dancing  
 Interesting People

Meet Your Friends At The Center



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# NEWS

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## WICHITA ENACTS GAY RIGHTS LAW

The Wichita City Commission, by a 3-2 vote, has enacted a gay rights ordinance banning discrimination in employment, housing and public accommodations. The Kansas city becomes the 42nd U.S. municipality to adopt legislation protecting gay citizens from various forms of discrimination.

Approval of the ordinance, proposed in July by the Homophile Alliance of Sedgwick County, came shortly after Kansas Attorney General Curt Schneider issued an opinion that such a law would not violate sodomy statutes still on that state's books.

Several local conservative groups, including the anti-pornography Concerned Citizens for Community Standards, have vowed to seek the ordinance's repeal by referendum next year. They're promising what one of the ordinance's opponents calls "a bigger fight than the one in Miami."

Although buoyed by their victory, local gay leaders are already gearing up for the expected repeal campaign and are launching a voter registration drive and educational campaign of their own.

## U OF MISSOURI SEEKS SUPREME COURT RULING

The University of Missouri has asked the U. S. Supreme Court to overturn an appeals court ruling that Gay Lib must be allowed to use campus facilities and see student activity funds.

The administration's latest move marks another chapter in a six-year struggle by the gay student's group to achieve recognition as a campus organization. Gay Lib's request for recognition initially was rejected by the university in 1971. A federal district judge upheld that decision, but the U. S. Court of Appeals for the Eighth Circuit overturned it earlier this year. As Gay Lib prepares for the possibility of a Supreme Court test, the university continues to refuse funding and facilities, arguing that such recognition would violate Missouri's sodomy law.

**GAY RIGHTS ORDINANCES:** This summer Champaign, Illinois, and Wichita, Kansas, became the 36th and 37th American cities, respectively, to enact ordinances protecting lesbians and gay men from discrimination in employment, housing, and public accommodations. Both took this action after the repeal of a similar ordinance in Dade County, Fla., which shows that "Hurricane Anita" and her allies may have won a battle but are still losing the war.

*-from NGTF Action Report*

## MILWAUKEE MAN FIRED FOR "LIFESTYLE"

Patrick Batt, 31 year old chairperson of Gay People's Union, has been fired as personnel director for a Catholic nursing home because he is gay. "They couldn't deal with the word homosexual, so they used the word 'lifestyle'," Batt said.

On May 6, 1977, Roger Hamilton, the Administrator for Marion Heights Nursing Home, told Batt that he had been instructed by the board of directors to ask for his resignation in view of his "private life". When Batt pressed Hamilton for an explanation, he told the board felt the common knowledge of his lifestyle had compromised his ability to function as Personnel Director. He refused to resign; Hamilton then fired him due to his "lifestyle."

Batt has always received "very good", the highest rating, in all categories of his job evaluation, the latest being in March. After putting religious and political pressure on the nursing home with little success, he has started legal action.

After studying the facts, his attorney, David Walther, said, "I feel this is the job discrimination and employment case the gay community nationwide has been looking for." Other members of his staff, after consulting lawyers around the country who have handled job discrimination and employment cases, said this was "the cleanest case anyone has come up with anywhere."

Batt has a long hard legal battle ahead of him, and it will take the support of the entire gay community. WE ALL HAVE A STAKE HERE.



## ROME SILENCES McNEILL

Jesuit priest John J. McNeill, author of The Church and the Homosexual, was ordered to silence by church authorities in Rome on the eve of the third international convention of Dignity, the Gay Catholic organization, in Chicago Sept. 2-5.

McNeill was ordered not to speak publicly on homosexuality or sexual ethics. He was also told that the "imprimi potest" (a designation from the church that a book can be printed) cannot be used on future editions of his book. The order asserts that McNeill presents a position that contradicts traditional church teaching on homosexuality, is guilty of "advocacy" theology, and has become involved in a massive promotion of his position, rather than simply presenting his views to the theological community for scholarly discussion.

McNeill said he will obey the order and rejoices that the book is already in the public domain and will stand on its own merits. He hopes that his silence will join the silence of those many theologians of pre-Vatican II --Teilhard de Chardin, Henri Lubac-- whose obedience led to their vindication.

## CATHOLIC THEOLOGICAL SOCIETY PROPOSES

JUST SEX CODE--The Catholic Theological Society of America has proposed a new concept of sexual behavior that would make Roman Catholics responsible for determining their own sexual-behavior code. "Human Sexuality --New Directions in Catholic Thought" is a report commissioned by that group in 1972. In such a wide-ranging report, homosexuality plays a small part, though the authors have dealt with it specifically.

Co-authored by five theologians, the report proposes that sexuality is "that which fosters creative growth toward integration" of the individual and society. Further, the report rejects a "method of evaluating human sexual behavior based on an abstract predetermination of any sexual expression as intrinsically evil and always immoral". Instead of "do's and don'ts," the authors propose guidelines to behavior that list

seven significant qualities of commendable sex, among them: self-liberating, socially responsible, and joyful.

The report appears more tolerant of homosexuality than the church has been in the past, noting at the end of its remarks on homosexuality that "without provision, where there is sincere affection, responsibility, and the germ of authentic relationship--in other words, where there is love, God is surely present,"

## MORE CONFERENCES WITH FEDERAL AGENCIES

After a precedent-setting White House meeting between gay leaders and President Carter's public liason, Margaret (Midge) Costanza, major government agencies have scheduled conferences with gay rights advocates to discuss discrimination in the bureaucracy. Cabinet Departments of Justice, State, Defense, and Health, Education and Welfare are slated for talks, as are the Civil Service Commission, the Commission on Civil Rights, and the Department of Housing and Urban Development. Issues such as immigration, prisons, military service, and employment are among the areas to be discussed. A second meeting is scheduled for the fall to report on progress being made.

## CHANGES IN POLICY IN NAVY'S DISCHARGES

W. Graham Clator, Jr., the new Secretary of the Navy in the Carter Cabinet, has ordered the upgrading of former Ensign Vernon E. Berg's "less than honorable" discharge to "honorable". This order reflects a change in policy for processing homosexuals for discharge from the Navy. Although Ensign Berg will continue to press for reinstatement through the federal courts, Clator's action opens for review those cases in which homosexuals were discharged with less than honorable status. Persons seeking review and upgrading should contact the Navy's Board for Correction of Naval Records, in Washington.

An earlier district court decision ruled in the Mary Saal case that homosexuality was no grounds for preventing re-enlistment. Although the decision does not affect Ms. Saal's status, it prevents the Navy from using homosexuality as a reason to refuse re-enlistment in future cases.



### GAY HOTLINE TRAINING SESSIONS SCHEDULED

The semi-annual training program for new volunteers to work on the MLSC sponsored Gay Hotline has been tentatively set to begin in January. The hotline, which provides information, professional referrals, and various kinds of assistance, is one of the most important services offered to the St. Louis gay community.

If you would like to be a part of it, you can volunteer your services by calling 361-7284, between noon and 4:30 p.m. any day. Ask for an appointment with Judy Weber.

Volunteers are urgently needed so that the hotline can extend its hours and better serve the gay people of this area, as well as non-gays who call with questions or problems about homosexuality.

### RE-TRAINING FOR FORMER HOTLINE ASSOCIATES

A two day refresher course in communications techniques and referrals has been scheduled for former gay hotline staff members who are interested in working on the hotline again. The sessions will be held on Saturday, November 12, from 1:00 to 5:00 P.M., and Sunday, November 13 from 10:00 A.M. to 12 noon. The hotline particularly needs experienced people and you can be sure of a warm welcome back.

### ST. LOUIS GAY POLITICAL CLUB FORMING

Behind-the-scenes planning is progressing on the formation of a Gay Democratic Club here in St. Louis. Look to these pages in the near future for reports on the official formation of the group.

### PARENTS OF GAYS ORGANIZATION

A group of parents of gays is now forming as a result of the Sept. 27 rap session at Metropolitan Community Church entitled "Parents of Gays". The rap session was well-attended by gays and their parents. After the rap session some parents organized and decided to form a group for the parents of gay people. The idea was well-received and strongly encouraged.

The Parents of Gays group will meet on a regular basis at Metropolitan Community Church - St. Louis, 5108 Waterman. Parents of Gay people are invited to call MCC (361-7284) for further information.

### ANITA IN JOPLIN

Anita Bryant may want to send all gays scurrying back to their closets and locking the doors from inside, but whenever she appears in a town, gay people arrive from all over the area to protest against her repressive thinking and to demonstrate openly for human rights for all people.

On September 24, Ms. Bryant went to Joplin with Chuck Colson, the reborn Water-gater, to speak at a revival meeting. The previous night, a fierce storm blew down the tent that was to be used for the meeting. That afternoon, Joplin saw its first gay demonstration, as 225 gay women and men and their straight supporters from all over Missouri, as well as from Kansas and Arkansas, marched through the downtown section of the city calling for human rights for all people, and expressing their pride in being gay.

Almost 100 of the marchers came from St. Louis, 65 by chartered buses and the rest by car. St. Louis gay women can be proud of the role they played in the organization of the whole march and in coordination of the St. Louis contingent. Parade permits were obtained and police protection was much in evidence.

Despite many rumors of violence, which unfortunately scared away many potential marchers, the demonstration was peaceful. Although there was some heckling, mostly from young people, there were also many expressions of support from the people of Joplin. There was danger of violence at the revival meeting itself, and the St. Louis people voted not to attend that: we had already made our point with the march and a walkout was expected by Ms. Bryant.

The march itself was beautiful: a long line of gay people walking two-by-two; an elderly woman from MCC-Kansas City who rode part of the way and walked the rest; a group of Pittsburg, Kansas, Straights for Gay Liberation; people of all ages, religions, and walks of life rejoicing in their gayness and working together for human rights.

-Marvin K.

### FACTS ARE NEEDED

In response to the recent conversations with Congressperson Richard Gephardt, I would appreciate hearing from anyone who has lost their job or been evicted from housing as a result of their sexuality becoming known. This information is being collected as documentation of the extent



of discrimination against gay people. Rep. Gephardt is open to hearing from us, but he wants factual information and documentation. These things are happening and we want him to know about them. I think we can sway him to our side.

Help us! Please call Metropolitan Community Church office (361-7284) between 12:30 and 4:30 P.M., Monday through Friday. Leave your name and phone number and I will be in contact with you.

-Dick Moberly

MCC Christian Social Action Committee

#### GAY ACTIVISTS SUE ANITA BRYANT

Gay activists in Dade County, Florida, are suing singer Anita Bryant for damages to the tune of \$5 million. Bryant, who gained national prominence by her opposition to Dade County's Human Rights Amendment, has made no public comment on the action.

The activists contend that Bryant's opposition to the amendment, expressed in a series of television and radio promotional spots, misrepresented and defamed gays. A spokesperson for the gay activists said that assaults on the gay community have increased noticeably since the referendum. In one incident a male homosexual was killed. The \$5 million suit is being filed against Bryant because gays in the area believe she is partly to blame for the street violence committed against them.

LETTERS COUNT: The recent decision of the U.S. Civil Rights Commission to accept limited jurisdiction in the area of anti-gay discrimination (see this month's *It's Time*) was--according to Commission head Dr. Arthur Flemming--a direct result of the letter-writing campaign orchestrated by NGTF and allied groups. So sharpen your pens and keep the pressure on!

-from NGTF Action Report

PETITION: The NGTF gay rights support petition has been circulating for several months and signatures are pouring in--but many, many more are needed before the total will be sufficiently impressive to send to President Carter, the members of Congress, and the governors and legislators of the fifty states. Therefore, NGTF is extending the deadline to January 31, 1978 (that's still only about four months from now).

If you have not yet signed the gay rights petition, please stop by the Gay Community Center, 4940 McPherson, any evening and do so.

#### INTERNATIONAL WOMEN'S YEAR REPORT

Lesbian participation in International Women's Year state conferences has already had a significant impact, and hopes are high for a productive national conference in Houston November 18-20. NGTF's survey of delegates elected at the state conferences shows that at least 57 up-front lesbians will be present and voting in Houston with many more "closeted" lesbian delegates. Pro-gay resolutions passed in 29 states, with six more including them in minority reports, while only 8 states were swept by the anti-ERA and anti-abortion forces. The NGTF Women's Caucus will continue to help coordinate lesbian strategy and activities at the Houston meeting, which will have two NGTF-sponsored communications rooms and an NGTF exhibit. -from NGTF Action Report

#### NO TESTIMONY IN ARMY CASE

Montgomery, ALA--A federal judge says he will not take oral testimony in the suit filed by Marie Sode, who was discharged against her will because she married a homosexual.

Judge Robert Varner says he will decide the issues on the records of Ms Sode's discharge hearing and on the briefs filed by attorneys on both sides.

He has given the Army lawyers until October 7, 1977, to file their answer to the suit, which seeks reinstatement of the discharged soldier plus \$50,000 in damages. The Army has asked for more time.

SEX EDUCATION: We all remember how oppressive it was to read the negative material on homosexuality in school texts and library books, and how damaging it was to our self-image. For years NGTF and other gay groups have been complaining about the dreadful texts used in high-school sex education courses, but in the absence of an acceptable alternative to recommend there wasn't much we could do to improve matters. Now there is an alternative: the revised edition of Learning about Sex by Gary F. Kelly, published last month in Barron's Educational Series (113 Crossways Park Dr., Woodbury, N.Y. 11797). It takes a positive view of homosexuality and considers it right along with the other areas of Sexuality and relationships young people are most concerned with, instead of compartmentalizing it. We urge all local gay organizations and individuals with input to schools and school boards to make every effort to have this new book adopted for sex-education and hygiene classes instead of what is now used. -from NGTF Action Report



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# LETTERS

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To the Editors:

I think this is the very first time I've taken the initiative to write to any type of major publication. I want to say I think Prime Time is a great publication. I especially enjoy the poems by John Wehmeyer. When I bought my first issue the poems were the thing that most captivated me. I'm not sure if they are true-life accounts or just his imagination. Whichever, I can really relate to a lot of them. Tell him to keep up the good work. I've enclosed two poems that mean a lot to me, one written a while back, the other written recently.

Also, I want to congratulate the group that performed 'A Chorus Line' at MCC. It was fabulous; the dancing, the ideas, and the people. I really enjoyed the first number in the show, 'At the Ballet', and the last number. I thought everything was great. I'm interested to know if this group has planned anything else like this for the next couple of months. A group such as this would benefit the gay community. Anyway thanks for the time to read this.

Howard J.

Dear Howard,

*Thanks for the letter and the poems. I hope you will become a frequent contributor. No one, so far as I can remember, has ever referred to us before as a "major publication". We appreciate the compliment; I hope we can live up to it.*

*I know John Wehmeyer will appreciate your comments on his poetry. He'll also be glad to hear you enjoyed "A Chorus Line", since he was in the cast. In answer to your questions, yes, the people who did "A Chorus Line" are planning more shows. As soon as we get the details from them, you'll be able to read about their plans in Gay St. Louis.*

Paul I., Editor

Dear Editor,

I read a couple of letters in Prime Time in the last couple of months that don't set with me at all.

The one that bothers me the most is the one from "A Discussed M.L.S.C. Member". All I can say for this member is that he hasn't tried to make a real effort to correct anything at the Center. He claims he has been around a lot. I find this hard to believe. I'm there quite a bit myself and see all the regulars and

haven't seen any of them stop coming, so it must not be a regular.

Further more, I've seen people that aren't even members do more work around there than ALL the members put together. Has the "discussed member" done anything around the center?

As far as the "Snobs" are concerned, we are all snobs at times, aren't we, "discussed!"?

Maybe it isn't the center or the people at the center, maybe it's you, "discussed". Get it together and come back to the center, if you are not afraid to work.

Signed,

A happy, satisfied M.L.S.C.

Member

TO THE EDITOR:

I was a bit miffed by the listing of orange juice brands, and their states of origin, in your September issue.

Although the list was presented without editorial comment, I assumed it was an implicit directive for those inflamed by Bryant's bigotry to push their shopping carts pass those brands produced from Florida oranges.

Has anyone stopped to consider the number of gay men and women any effective boycott of Florida orange juice would throw into unemployment lines?

The U.S. orange juice industry is no small "mom & pop" operation; it employs thousands of citrus farmers and workers, bottling plant workers, truck drivers, office people, marketing and advertising folks--and, yes, it also employs Anita Bryant.

But, is wreaking gay vengeance on one tired fanatic worth jeopardizing the livelihoods of hundreds of homosexuals? Certainly they shouldn't be punished even more for having the misfortune to be working in the same industry with such an evil-minded, malignant spokeswoman.

-Brad R.

DEAR READERS:

I would like to respond to the letter from the "Private Promoter of Gay Pride" in the last issue and clarify several points about the Gay Hotline. The Private Promoter was not a hotline worker, as he stated, but a trainee; he has since been removed from hotline staff for what hotline coordinators felt was his negative attitude towards being gay.



A caller on the Hotline is never told by staff that (s)he is or is not gay. The situation is discussed and the caller may then decide if (s)he is gay. Young callers are told that an immediate decision is not necessary and that one or two experiences do not make a person gay. If the caller does decide (s)he is gay, then the caller is reassured that it is okay to be gay. Many teenagers know they are gay when they call; to deny the caller's own knowledge as the Private Promoter suggests, would be a disservice to callers and to the gay community.

-Marvin K.

MLSC Hotline Coordinator

## GSL ADVISOR

SIRS:

I recently found a copy of your magazine in my son's room. I have for a long time been acquainted with my son's problem, and yet never concerned. I am sure from what I've read and seen that he is not a sick child. We have had many, many discussions of his problem and life in general.

Recently I have noticed that my make-up and clothes are being used without my knowledge. This I don't understand, he has never done anything like this before in his life. I'm not sure which bothers me more, him wearing my clothes and things or his doing it behind my back. We have always built our lives on trust! Should I confront him about these things?

Yours truly,  
A Mother  
from St. Louis

MOTHER FROM ST. LOUIS:

We need more Mothers, Fathers, and other relatives like you. It's a pleasure to be of assistance to a woman of your open-mindedness and intelligence.

Yes, do ask your son about these problems. Trust is also loving enough to communicate with each other. Explain how you feel and I'm sure your son will understand and help you find a solution.

ADVISOR:

First, may I say I'm very impressed with your articles. I have a problem and was told about this column.

My Mom and Dad have found out about me being gay. I'm not sure what it means, so how can I make them understand? They want me to move out of the house unless I change my ways. Well I've made an effort to appear as though I'm changing. I have started to date a girl from school. My problem is I'm becoming depressed and have thought of suicide. Please help me.

-Freshman in  
High School

FRESHMAN:

I think you should call our Gay Hotline. They are well trained in helping with this sort of problem. Please call 367-0084 as soon as you can. Call Mon.-Fri. from 6 to 11 p.m., Sat. and Sun. from noon to 11 p.m.



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# CALENDAR

## WEEKLY EVENTS

### *Mondays*

---- Gay Women's and Gay Mixed Alcoholics Anonymous (call MCC for time & place)

### *Tuesdays*

7:30 Lesbian Rights Alliance, at MCC

### *Wednesdays*

7:00 MCC Bible study

7:30 Washington U. Gay People's Alliance, basement of Women's Building

8:00 MCC Mid-week service

9:15 MCC Clean-up

### *Thursdays*

7:30 Alcoholics Together (for lovers, friends and relatives of alcoholics) and Gay Alcoholics Anonymous, at MCC

### *Fridays*

7-11 MLSC Friday Evening Get-Together

7:30 Overeaters Anonymous, at MCC

8-12 MCC Alternative Coffeehouse

### *Saturdays*

1:00 Gay Alcoholics Anonymous, at MCC

7-11 MLSC Saturday Evening Get-Together

### *Sundays*

11am MCC Bible study

12:30 MCC Choir practice

1:45 MCC Singspiration

2:00 MCC Worship service

8-11 MLSC Sunday Evening Get-together

## NOVEMBER EVENTS

*Tue* 1

7:30 MLSC Rap group

*Thu* 3

6-8 V.D. tests given by the City Health Department, at MLSC

*Sun* 6

6:00 Integrity Evensong, refreshments at 6:45 at Trinity Ch., then attending panel discussion on "Sexuality and the Human Community" at Second Pres. Church at 7:30

*Tue* 8

7:30 MCC Rap group on "Suicide and the Living Victim"

*Sun* 13

7:30 Dignity Liturgy, at MCC

*Tue* 15

7:30 MCC Committee meetings

7:30 MLSC Rap group

---- Gay Democratic Club meeting (call MLSC Gay Hotline for time and place)

*Sat* 19

7&9 movie "Bonnie and Clyde" at MLSC for \$1.50, reduced price season tickets available for 17 movies from December '77 through November '78

*Sun* 20

6:00 Integrity Evensong, St. Cecelia's Festival Banquet at 6:45 at Trinity Church (call church office for advance reservations, 361-4655), Festival Concert at 8

4-8 Fiesta Mexican Dinner at MLSC

7&9 movie "Bonnie and Clyde" at MLSC for \$1.50

*Mon* 21

6-8 V.D. tests given by City Health Department, at MLSC

*Tue* 22

7:30 MCC Rap group on "How Does Theology Relate to Sexism and Feminism?"

*Thu* 24


10am MCC Thanksgiving pot-luck dinner lasts as long as the food does

*Sun* 27

7:30 Dignity Thanksgiving Liturgy, 4410 Westminster Place, Apt. #2

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24 HOUR HOT LINE

ALTERNATIVE COFFEEHOUSE FRIDAYS

**5108 WATERMAN**  
**361-7284**



# Social Events, Entertainment & The Arts

## ST. LOUIS GAY THEATER GROUP

St. Louis now has its own resident gay theatrical company. The group, called "Yours & Mine", is sponsored by Midcontinent Life Services Corporation, which also operates the Gay Community Center and provides the Gay Hotline, counseling and other services for the St. Louis gay community and its friends.

YOURS & MINE is the group which brought you 'A Chorus Line' at MCC on September 18th and at Martin's on October 3rd. Also, on October 28th, they presented "The Rocky Horror Picture Show" at the MLSC Halloween Ball at the Holiday Inn on Market Street.

Five more shows are scheduled for the coming year. "Grease" will be performed in December as a combination pantomime and live performance. "The Ritz" will be presented completely live in February. In April, "Chicago" will again combine live and pantomime performances. After a summer break, September will see a live performance of "Boys In The Band". In November, 1978, "Dames At Sea" will arrive, combining pantomime and live performance.

Tickets for each show, beginning with "Grease", will be \$2.50. A subscription to all five upcoming shows is \$10.50. For further information, call MLSC, 367-0492.

If you are interested in joining the company, open tryouts for "The Ritz" are scheduled for December 12 at the Gay Community Center.

## FILM SERIES AT GAY COMMUNITY CENTER

Midcontinent Life Services Corp. is sponsoring a film series at the Gay Community Center. The series, which began in late October with "Funny Girl", will present films at intervals of approximately three weeks throughout the coming year. Showings will be at 7 and 9 P.M. (Depending on the length of a film, the time for the second showing may vary.)

On November 19, the film will be "Bonnie and Clyde", a celebrated portrayal of the bank robbing spree by folk heroes Clyde Barrow and Bonnie Parker and their gang in the 1930's. "Bonnie and Clyde" is a stunning film that horrifies with its tragic blood-bath climax.

The schedule of films after that is: "Oliver" on December 17; "Bridge Over The River Kwai" on January 7; "Frogs" on January 28; February 18, to be announced; on March 11, "For Pete's Sake"; April 1 will be "Start The Revolution Without Me"; on April 22, "The Autobiography of Miss Jane Pittman"; May 13, "Night Watch"; June 3, "Taming of The Shrew"; June 24, to be announced; July 15, "The Way We Were"; August 5, "What Ever Happened To Baby Jane?" and "Terror Trip 404"; August 26, "The Mouse That Roared"; September 16, "Butterflies Are Free"; October 7, "In Cold Blood"; October 28, films of Charlie Chaplin, W. C. Fields, Keystone Cops, etc.; November 11, "My Fair Lady".

Tickets for individual films are \$1.50 each; subscriptions for the entire series are \$20.00. Subscriptions and detailed brochures are available at the Gay Community Center. Proceeds from the series will be used to support the Center, the Hotline, and other MLSC services.

## FILM REVIEW: THE ROCKY HORROR PICTURE SHOW

*Question:* What do Mary Shelley's *Frankenstein*, the 50's, and science fiction have in common?

*Answer:* The Rocky Horror Picture Show.

Yes, the RHPS mixes and blends together the best of all three: the storyline of the early Boris Karloff movies, the updating and special effects of science fiction, and the happy days of the 1950's, complete with motorcyclists, nerds, and the emergence of a new generation. The RHPS is absurd...perverted...gaudy...trashy...and grotesque--all these and spellbinding...witty...creative...exciting...fantastic...and tremendous.

The story itself deals with an innocent young couple who, through certain 'accidents', become stranded in an unknown region. Through luck (and possibly disaster) the couple "notice a castle a while back". This quip then sends the show into an adventure beyond one's imagination. The two are taken into the castle, where a celebration of some sort is taking place. They



then meet the owner: *Dr. Frank 'n' Furter*, who explains "he's just a SWEET TRANSVESTITE from Transsexual Transylvania." We discover that the party is the birthday party of the doctor's creation, who is a handsome, hunky, blond-haired stud named Rocky.

Even though Rocky was created for the doctor, the creature takes a liking to Brad's girl, who just happens to be a virgin. Well, needless to say, she loses her virginity during the film and she just loves it. Before the show ends, we have been introduced to some servants, a groupie tap dancer, a Fonzie-like character, a chorus-line kicker in a wheel chair, and a narrator. There are some points, such as why the servants and the doctor were there in the first place, that are never made clear.

The RHPS is a musical, with songs placed in all the appropriate areas. The opening number is good, but could be better if speeded up and performed by a different singer. "Dammit Janet", "Charles Atlas Song", "Eddie's Teddy", "Whatever Happened to Saturday Night", were all hilarious in their own ways. "Sweet Transvestite", "Time Warp", "Toucha, Toucha, Touch Me", "Rose Tine My World/I'm Going Home", are all sure to be favorites of all who see it.

Tim Curry, who plays the unusual *Dr. Frank 'n' Furter*, is excellent in this role. The hunchback servant, Riff-Raff, seems to take second, but Magenta, Columbia, Brad and Janet are all assets to this film. The only regrets concern the part of the narrator,

who could have been played by someone better. Graham Jarvis, who stars in the original stage production and is better known for his role as Charlie on "Mary Hartmann, Mary Hartman", would have been ideal.

One can't acutally describe "The Rocky Horror Picture Show", except to say that the show itself is magic. When a person hears a movie album, he (she) will probably feel contempt for it but when you see this movie you will find it so mysterious and wonderful that something pulls you back to see it again and again. In a way, one could call "The Rocky Horror Picture Show" an updated version of the Pied Piper.

#### MEXICAN FOOD and A BANG-BANG MOVIE, NOV. 20

If you like unusual Mexican food--not the usual taco, tamale offering--plan to join friends Sunday evening, Nov. 20, at the MLSC dining room for a Fiesta Mexican Dinner. It's really something!

You'll find a plate heaped high with crisp tortilla wedges, seasoned sauteed beef, mexican style rice, shredded cheese, lettuce, tomato, and olives. Sharp and tasty, just the thing for a cool evening.

If you have room after this generous Fiesta Plate, you can finish the meal with a real Mexican dessert. Then, complete the evening by taking in the film, *Bonnie and Clyde*, which will be shown at The Center at 7 and 9 P.M.

The dining room will be open from 4 to 8 P.M., Nov. 20. Advance dinner tickets are \$2.00 donation, at the door tickets will be \$2.25. The movie will be \$1.50.

## BALABAN'S



## FRENCH CUISINE

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Friday Morning

I'm bruised  
and battered  
and  
just a little  
sore  
from  
last night.  
All the  
while  
You held me  
next to  
you  
I wanted  
you  
more  
than I've  
ever wanted anyone  
and yet I  
knew  
that when  
I awoke  
all that would be mine  
were the bruises  
and bites  
and  
empty dreams.

MLB

March 4, 1974

One sleepless night  
Ached the ugly heart  
And cried asking for a deathpill.  
The nurse said,  
"Come practice on our piano  
And eat tall buildings  
Cleared falsely  
In our newfound day."  
The pretty boy walked  
Out and laid his penny  
On the grass, and  
All the bugs cried.  
This wilted the insects  
And they flew away.  
Please do not be handsome,  
Said the ugly frog.

Gary Miller

If I could tell you  
how each day is only worth  
the time spent with you-  
I could tell you  
how long the minutes seem  
without you,  
and I would tell you  
how the sun rises on my face  
every morning when you awaken me.  
I'm sure you know,  
it must be love.

And, did I tell you yet today  
that I love you?  
Even while I lie here asleep  
you're on my mind...  
But it's hard to find the words  
to fit the feeling.

I guess you know by now,  
it must be love.

Diane

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(Member and mailing

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Phone: \_\_\_\_\_

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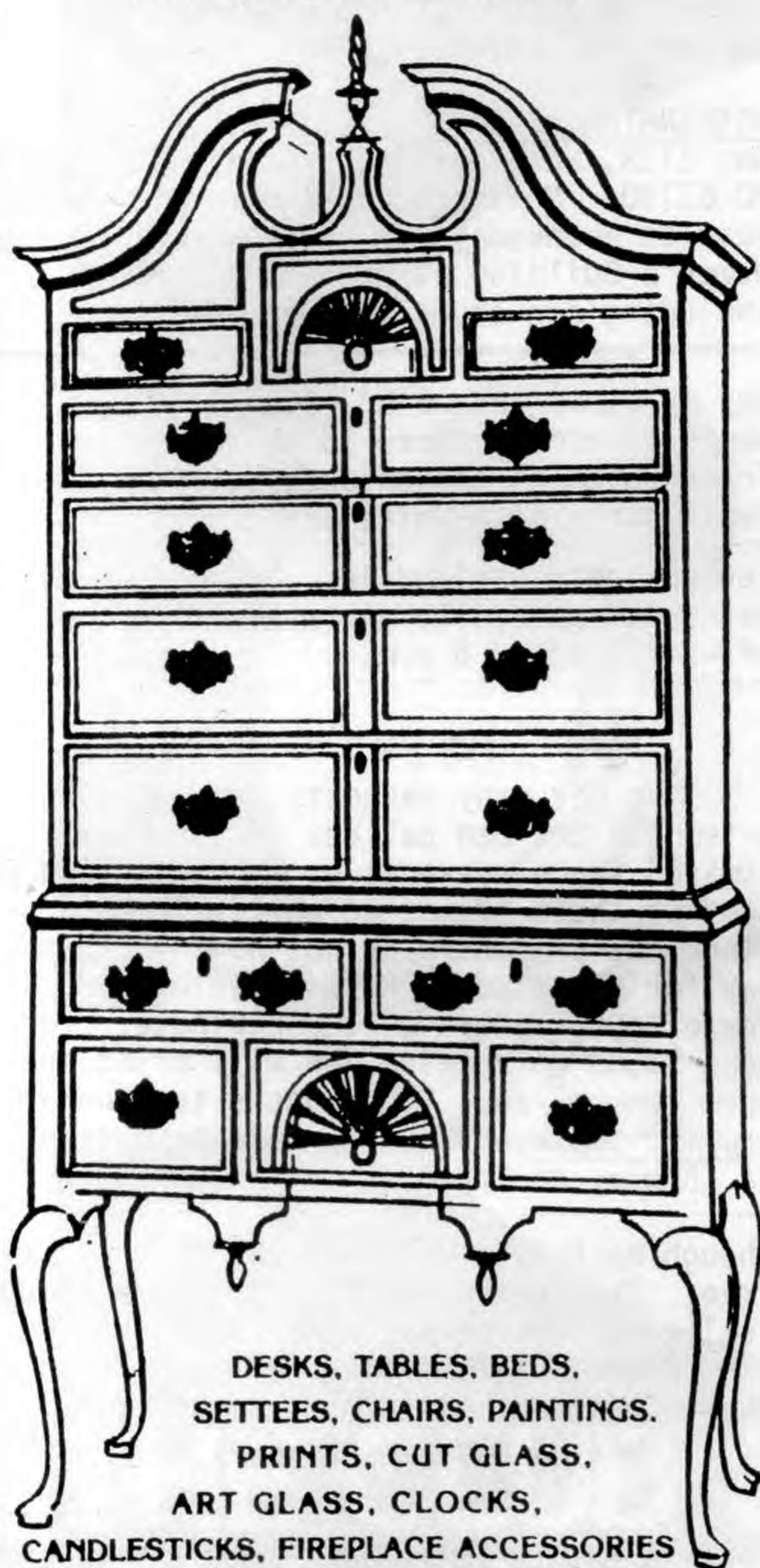
Mail To: MIDCONTINENT LIFE SERVICES CORPORATION  
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## Directory of Gay Organizations & Services

DIGNITY/ST. LOUIS: Alternative for Gay Catholics and others. Confidential and open to all who need spiritual security. For info call MLSC Gay Hotline.

GAY COMMUNITY SERVICES, KANSAS CITY: P.O. Box 703, Kansas City, MO 64141. Rap, 7:30 Mondays; GAY TALK phone service, Thurs., Fri., and Sat., 8pm to 3am, call 921-4419.

GAY ILLINI (GAY PEOPLE'S ALLIANCE): 284 Illini Union, University of Illinois, Urbana, Illinois 61801. Gay Switchboard, 7pm to 1am, (217) 384-8040.

GAY LIBERATION: P.O. Box 1672, Columbia, MO 65201.

INTEGRITY, ST. LOUIS: Trinity Episcopal Church, Washington and Euclid Ave., P.O. Box 7213, St. Louis, MO 63177. First and third Sundays: 6:00pm Evensong, 6:45pm Program and Fellowship. For info call MLSC Gay Hotline.

ISU GAY PEOPLE'S ALLIANCE: 225 North University St., #1C, Illinois State U., Normal Illinois 61761. Crisis Line, 438-3411.

JOINT COMMITTEE FOR GAY RIGHTS: P.O. Box 19522, Kansas City, MO 64141.

LESBIAN RIGHTS ALLIANCE: Meets at MCC, Mondays at 7:30pm.

LUTHERANS CONCERNED: P.O. Box 974, St. Louis, MO 63188. Write for information, or call 531-3889.

MCC - METROPOLITAN COMMUNITY CHURCH OF GREATER ST. LOUIS: 5108 Waterman, St. Louis, MO 63108 - (314) 361-7284. Worship Services 2pm Sunday and 8pm Wednesday. Bible Study, Rap Sessions, Alternative Coffeehouse on Friday 8-12pm. Counseling by appointment.



**MLSC - MIDCONTINENT LIFE SERVICES CORP.:**  
4940 McPherson, St. Louis, MO 63108. Gay  
Community Center, Speakers Bureau, monthly  
magazine (GSL), Counseling and Health  
Services, Community Bulletin Board, Rap  
Sessions. Member of National Gay Task  
Force, Missouri Gay Caucus and Metropolitan  
Association of Service Hotlines. (314)  
367-0492, 9-5 weekdays. Gay Hotline: 367-  
0084 or 0447, 6pm to 11pm everyday.

**MISSOURI GAY CAUCUS:** Statewide coalition  
of gay organizations and concerned people  
to promote unified action. Mailing address  
at Room 202, 4940 McPherson, St. Louis MO  
63108. MGC Executive Council Director,  
1723 Worley, #6A, Columbia, MO 65201.

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# Classified

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**CONDITIONS:** All ads must be prepaid by cash, money order, or check. Make  
checks payable to GSL. Do not send cash through the mail. GAY ST. LOUIS  
reserves the right of refusal. Late copy held over for next issue.

Copy date for next two issues:  
December Issue-11/7/77 - January Issue-12/2/77

**RATES:** Individuals; 12 cents a word. Minimum 20 words. Businesses; 30  
cents a word. Minimum 20 words. Bold face words; 20 cents each. Box  
Numbers; we will assign you a box number for \$2.25 per month if you pick  
up your mail at GAY ST. LOUIS, 9 A.M. to 5 P.M. Monday through Friday or  
\$3.50 per month if you wish us to forward it to you. Mail is forwarded on  
the 15th and 30th of each month. Repeats; there are no discounts for  
repeating classifieds. Please include your area code if your ad includes a  
phone number.

**WHEN ANSWERING** a classified that includes a box number please do the  
following: Put your reply in an envelope, address it to; Gay St. Louis, 4940  
McPherson, St. Louis, Mo. 63108. Write the box number in the lower left  
hand corner of the envelope and mail it to us.

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## MLSC NEEDS YOU

Join with the fastest growing gay  
social service agency in the country!  
Midcontinent Life Services Corporation  
works with a professional staff on media  
representation, state legislation,  
information clearinghouse, counseling,  
VD clinics, more! Help support our  
work--join now. \$15 membership,  
(7.50 limited income) includes news-  
letter. MLSC, 4940 McPherson, St.  
Louis, MO 63108

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**VD TESTING FOR GAYS,** Gay Community  
Center, 4940 McPherson, 6-8 p.m., 1st  
Thursday and 3rd Monday--every month

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Stud, 50, needs mature friend with same  
interests--classical and jazz music, art,  
architecture, cooking, gardening; shut-  
in acceptable--Write Box 3103

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**ST. LOUIS TASK FORCE FOR HUMAN RIGHTS:**  
Political Action, fund-raising for gay  
rights, social events, and volunteers to  
help other gay organizations. 361-3986.

**SIU GAY PEOPLE'S UNION:** SGAC Student  
Center, Southern Illinois University,  
Carbondale, Illinois 62901.

**WASHINGTON U. GAY PEOPLE'S ALLIANCE:**  
Box 1128, Washington University, St. Louis,  
MO 63130. Meets during the regular school  
year on Wednesdays in the basement of the  
Women's Building at 7:30pm. Everyone,  
including non-students, welcome.

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Gay male, 16 yrs, 5'9", 145 lbs., B/B,  
wants to meet others 15 to 30 for  
friendship and companionship, lives in  
West County area--Write Box 3102

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Fenton, near Springdale. Swimming pool,  
masculine person to share home. Don,  
343-8487, after 5 p.m.

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## PEN PALS

We get many requests from gays in  
prison to put pen pal ads in for them.  
Limited space prevents us from printing as  
many of these ads as we would like to,  
since the prisoners do not have the funds to  
pay for their ads. We will print more if  
any of our readers will contribute. For  
each \$3.00 we receive, we will print one  
more pen pal ad. Send checks to *Penpals*,  
*Gay St. Louis, box 1975, 4940 McPherson,*  
*St. Louis, MO 63108*

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Though my body's detained, my mind is still  
free. Prisoner would like to share thoughts  
feelings, experiences with those of the  
free world. 21 yrs old, well versed in  
many subjects. Let's grow together!  
*Billy Pullin, #29046, box 900, Jefferson*  
*City, MO 65101*

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Getting out in December. Need new friends.  
Will answer all. *Charles Stewart, #139513,*  
*box 69, London, OH 43140*

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19, gay, doing five years for drug offense  
*Michael Johnson, #036498, PO Box 747,*  
*Starke, FL 32091*

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Help! Please somebody write me, care for  
me, be concerned about me and let me know  
that I'm alive. Let me know that somebody  
still has human feelings. *Henry Lucas,*  
*#016630, PO Box 747, Starke, FL 32091*

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# THE CLUB ST. LOUIS

*Has Something for Everybody!*

## 600 N. KINGSHIGHWAY

Use Back Entrance

**(314) 367-3163** st. louis, missouri



The Club Bath Chain



**WARREN BEATTY**

**FAYE DUNAWAY**

**BONNIE**

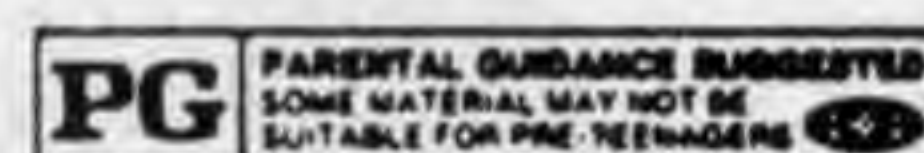
**AND CLYDE**

CO-STARRING

MICHAEL J. POLLARD • GENE HACKMAN • ESTELLE PARSONS



Written by DAVID NEWMAN and ROBERT BENTON



**Movie:**

**Date** November 19

**Time** 7:00 - 9:00 **Admission** \$1.50

**Location** The Center, 4940 McPherson